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tened vertex. The height and breadth are in proportion to the length, but slight; hence the skull appears compressed. Both may be abnormal natural development.

Measurement.

	Length	Height.	Breadth	Ht.— length index.	Bdth.— length index.	Ht.— breadth index.
No. 3	18·4	12·9	13·2	70·1	71·7	97·7
No. 10	19·5	13·3	12·8	68·2	65·2	103·2

“The majority of the skulls hitherto found belong to a type which predominates among the preserved skulls of the early and earliest Helvetians, but which also are found in many Alemannic graves; therefore the Alemanni and the Celtic Helvetians in many instances present the same cranial shape. The characteristic Dissentis skull is not found in its pure form, and one form was found hitherto not met with in the graves between the Rhine and the Alps.”

It would be desirable to compare these measurements and characters with those of the skulls from the Frank cemeteries of Normandy, now deposited in the Natural History Museums of Paris and Rouen, and in the collection of Dr. B. Davis. In a science like anthropology every fact is of value, but hasty generalisation should be religiously eschewed.

QUATREFAGES ON THE POLYNESIANS AND THEIR MIGRATIONS.*

IN this valuable addition to the literature of comparative anthropology M. Quatrefages has undertaken the exposition of one of the most difficult problems connected with the *origines* of the dark-skinned races of the Southern Ocean. It will be remembered, and must, in fact, be borne in mind throughout the whole of our study of what M. Quatrefages now submits for our consideration, that this distinguished anthropologist has definitely given in his adhesion to the monogenistic theory. This present contribution to our knowledge he plainly states is partly made for the purpose of supporting and confirming the arguments employed in his work on the *Unity of the Human Species*; and it therefore, to some degree, assumes a polemical position, and is open to fair and proper criticism. The main question opened up in this

* *Les Polynésiens et leurs Migrations*. Par M. De Quatrefages. Paris, 1866.

volume is the "old old story" of the variability or invariability of type in man ; it is again the old battle-field of human hybridity that we have to traverse, and the author, to his own satisfaction at any rate, replies with confidence, that the Polynesian races are mixed, are not indigenous to the region they occupy, that they have come from the eastern archipelagos of Asia, and that their anatomical and physiological constitution presents evident traces of intermixture of negro, white, and yellow parentage. Indeed, M. Quatrefages is so confident, that he says there is no doubt of the Polynesian race being "metisée," that is to say, "that it has been formed by the crossing of populations very different in their physical characteristics." Nay, more than this, he declares that this may be proved by reference to the skeleton of the Polynesian race, "where the negro, the white, and the yellow man appear, in turn, or simultaneously, to have left their imprint." This bold assertion is somewhat difficult to understand, as a simultaneous action of three races in producing one skeleton would lead us to compare the product with Mrs. Malaprop's definition of Cerberus, "three gentlemen at once," or, at least, with Sir Boyle Roche's celebrated bird—that occupied two portions of space at the same time.

But rather let us allow M. Quatrefages to speak for himself on this question of osteology. He observes (pp. 6-9) :—

"In a head of a Tahitian belonging to the Museum, and which may be regarded as a fine type of the race, the cranium, properly speaking, is high, moderately elongated from the back to the front ; the curve which it describes from the forehead to the occiput is at first regular, but is abruptly flattened behind. The parietal bones at the sides of the skull are very slightly marked. The forehead is somewhat retreating, although the frontal bone is well-developed. The orbits are moderately extended, the cheek-bones slightly salient, the bones of the nose are raised, and of a medium development. The superior maxillary is slightly projected, or, in other words, it is a little *prognathous*, and offers somewhat of a massive character ; the inferior maxillary is curved beneath, and also presents a slight tendency to prognathism.

"The entire sketch (continues M. De Quatrefages) which I have here given leads us to suspect the fusion of the characteristics met with in the white, the yellow, and the black, and the result is a mutual effacement and a reciprocal softening of these features. On the other hand, in other skulls much more marked peculiarities are to be distinguished. In one appertaining to an autochthon (*indigène*) of the Marquesas group—the general form of the cranium tends to that found in the Hindoo—the forehead is high, the bones of the nose are salient, the superior maxillary retreats and the under-jaw does not project. In this the characteristics of the white race are evidently in relief. In other heads, on the contrary, coming either from the same locality or from other places, the cranium becomes longer and more retreating, the osseous promontories become more salient—the forehead is very

retreating, the brows are very marked, the cheek-bones protrude; the nasal bones, small and concave, resemble those of the Hottentots, and the projection of the jaws and of the teeth is as marked as in the purest negro. Here the predominance of the Melanesian negro type becomes incontestable. If, from osteological characteristics, we pass to those furnished by the living man, a complete concordance is to be found. The cranial region is generally high—somewhat short from back to front, and flattened in the rear. (This, however, is artificial.) The forehead, well developed, but generally rather low, often is very handsome, and the facial angle concords with that of the European. Usually the nose, although a little too short and flattened by the manipulation received by it in infancy, is straight and salient, in some islands it is almost always aquiline, a character essentially belonging to white races. The eyes are rather small and are almost always horizontal, rarely oblique; their colour is almost always black. The cheek-bones are more salient in front (as among certain white populations) than at the sides. The mouth is well marked and its expression is agreeable, although the lips are a little too thick, and usually present that peculiar basement which is evidence of an infusion of negro blood; but sometimes they are fine and small, as in the European. The chin is often protruded in an exaggerated manner, and then becomes narrow and pointed. The complexion varies from a very pale inky yellow (reminding us of Southern Europeans) to a dark brown, passing further into a copper tint. Finally, the black, or dark brown, or light brown hair has a general tendency to roll up into curls, and is often sufficiently crisp, but never woolly."

M. Quatrefages next draws attention to the fact that the traveller Quiros, who was the first to touch at Tahiti in 1606, was struck by finding a chief there with red hair. When Wallis rediscovered this island in 1767 he found individuals with red, and even fair hair—this was usually the case in children of both sexes. To these facts M. Quatrefages attributes great importance. These fair individuals, discovered in one of the most remote archipelagos of Polynesia, at the epoch of their earliest discovery, could not have resulted from a recent intermixture with Europeans. They were pure-blooded autochthones. "Now," continues the author, "all white populations belong to the most characteristic branches of the great white race, and the presence of individuals of this description at Otaheite proves that white blood had reached as far as that place; and, though it only presents itself in its most marked character among the chiefs, it is because they watch over the purity of their caste with a care pushed almost to cruelty. Here, then, we should seek the traces of the white element, as we must look for the negro or yellow elements in the inferior classes of their society."

In the Solomon Islands, Mendoza and Mindana found similar persons amongst negro populations. Quiros did the same in the New Hebrides,

and Roggeween found *white* persons at Easter Island in 1772 among mixed populations. In the Bauman Islands, Roggeween states the populations to be white, not differing *inter se* more than European individuals—probably basing his comparison upon the personal peculiarities of his own countrymen, natives of Holland. From this M. Quatrefages concludes that it is an incontestable fact that the white element existed in the islands of Polynesia anterior to European discoveries. But it is somewhat of an assumption to decide in this manner, and we should rather leave it for the investigation of anthropologists in general than draw inferences from these few isolated instances, although they may bear the authentication of eminent names. In order to properly judge of the migrations of the Polynesians, we require a far more accurate knowledge of the tidal phenomena of the Southern Ocean than we at present possess. It would seem to be very fairly established that the Malays have for long periods of time been voyagers; but in no instances of a well attested character do we find permanence of organisation resulting from chance unions. It is here that we join issue with M. Quatrefages, and at the same time declare that we have not facts enough to decide either way. Opinion would incline to plurality of races—such evidence as we possess would strengthen this opinion and render the inference incontestable—that the human races are really indigenous to their various centres of culture, and that the exceptions alone furnish anthropological instances of variation in type. Such reasoning has received the sanction of many eminent anthropologists, and is entitled to at least as much courteous consideration as the prior view, adopted by M. de Quatrefages.

When Japan was first conquered by a superior race, it was not, if we may trust historians who had no apparent interests to serve in putting forth inaccurate statements—destitute of inhabitants; the islands were found populated with a dwarf race, of inferior capabilities of mind and body. Is it not likely that these were autochthonous, and the civilisation they had accomplished was the result of their own gradual development? A recent eloquent and philosophical writer has well said, that “similar ideas and similar usages make their appearance spontaneously in the progress of civilisation of different countries; showing how little they depend on accident, how closely they are connected with the organisation, and, therefore, with the necessities of man.” And he adds, speaking of the autochthonous populations of America, “with difficulty do we divest ourselves of the impression that there must have been some intercommunication; each was, however, pursuing an isolated and spontaneous progress.”* These observations we may appositely apply to the question of the Polynesian populations and their *origines*.

* Draper's *Intellectual Development of Europe*, vol. ii, p. 170.

A curious question is raised in the course of the argument of M. de Quatrefages. Dr. Pruner Bey has stated "that the Polynesian language (?) is the most emasculated language in existence." In what way such a fact could aid in the elucidation of the physical origin of the races of Polynesia it would seem difficult to understand. And the assumption that the earliest settlers from Asia, as brought forward by M. Quatrefages, should rather have selected Samoa and Tonga than islands nearer the coast of Asia, does not help us; and yet M. Quatrefages assumes the existence of a different and aboriginal race in these islands. Does this not practically defeat the learned author's main argument? If in any one portion of the globe we find it admitted that there has been discovered a race possessing a definitive osteological and physiological basis of its own, the question between monogenists and polygenists must come to an end. And such an admission as this from so eminent an anthropologist seems likely to tend to such a result, although in the face of the theory adopted by him.

Science on this point is yet silent, and this most interesting of all questions remains to be elucidated by an appeal to facts, and cannot be settled except we are furnished with more evidence.

There are many important chapters in M. de Quatrefages' work, to which we have not space at present to advert; and, while it is impossible to coincide in the inferences drawn by the author, the book cannot but be considered a most valuable addition to anthropological literature.

ON THE PRIMITIVE PERIODS OF THE HUMAN SPECIES.*

WE now come to the caves, where the finds are much more important. First of all, we have to thank M. Fuhlrott for having furnished us with a more correct determination of the age of the Neander skull. All the nonsensical theories propounded concerning this skull are thus upset by one blow; and the Neander skull is placed in the same category as to age with that of Engis, the antiquity of which is definitely fixed. We must, at the same time, in opposition to such anthropologists as do not pay the necessary attention to geological facts, assert that these—the oldest skulls we know of, excepting, perhaps, the Moulin-Quignon skull, not yet examined—are most decidedly dolichocephalic. Since the theory derived from the Northern stone men, that the first inhabitants of our continent were brachycephalic, has still some ad-

* *The Primitive Period of the Human Species* By Carl Vogt. Continued from No. xvii, p. 221.